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212 These facts all tend to show that the Creeks anciently had made some endeavors to record their history and serve to strengthen our respect for certain of the features of their migration legends. It will also prevent us from dismissing as an altogether idle tale De la Vente's assertion that the Natchez had preserved a record of 45 or 50 of their Great Suns.[15] At the best the attempts were, of course, crude, but in Peru the device of the quipu seems to have preserved a great amount of extremely valuable history extending to a remote antiquity.

436 Before white contact value was measured by means of shell money, but we have not from the southern Indians as full an account of this as from the northern Indians. The following from Adair contains nearly all that we know about it:

"Before we supplied them with our European beads, they had great quantities of wampum; (the Buccinum of the ancients) made out of conch-shell, by rubbing them on hard stones, and so they form them according to their liking. With these they bought and sold at a stated current rate, without the least variation for circumstances either of time or place; and now they will hear nothing patiently of loss or gain, or allow us to heighten the price of our goods, be our reasons ever so strong, or though the exigencies and changes of time may require it. Formerly, four deer-skins was the price of a large conch-shell bead, about the length and thickness of a man's fore-finger; which they fixed to the crown of their head, as an high ornament—so greatly they valued them." [16]

GAMES

526 As with so many other American tribes, the two-goal ball game, resembling in many respects that known as lacrosse, was the leading game among southern Indians. I will begin an account of it by prefixing Adair's description as he witnessed it among the Chickasaw, though the Creek game as it has come down to us differed in several important particulars. He says:

[525] "The Indians are much addicted to gaming, and will often stake every thing they possess. Ball-playing is their chief and most favourite game; and is such severe exercise, as to shew it was originally calculated for a hardy and expert race of people, like themselves, and the ancient Spartans. The ball is made of a piece of scraped deer-skin, moistened, and stuffed hard with deer's hair, and strongly sewed with deer's sinews. The ball-sticks are about two feet long, the lower end somewhat resembling the palm of a hand, and which are worked with deer-skin thongs. Between these, they catch the ball, and throw it a great distance, when not prevented by some of the opposite party, who fly to intercept them. The goal is about

[15] Compte Rendu Cong. Internat. des Amér., 18th sess., vol. I, p. 37.

[16] Adair, Hist. Am. Inds., p. 170. Cf. also Lawson, Hist. Car., pp. 315-317. The use of the term "wampum" here is erroneous: wampum was of a wholly different type.

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526 ing "hasosa," "akalatka." The game lasted from about 9 until 10.30 and ended in favor of the west side by a score of 20 to 16.

Another very ancient game was called by white traders the chunkey game and gave its name to the chunk yards of Creek towns, later devoted solely to the single stick game to be described presently. The chunkey, although once extremely popular, could be played by but few persons on a side and never had the significance, so far as we know, of the game already considered. It has now passed out of use so completely as barely to be remembered, but there are several accounts of it by those French writers who tell us of the tribes of the lower Mississippi Valley,[22] and Adair has the following excellent description:

"The warriors have another favourite game, called *Chungke;* which, with propriety of language, may be called 'Running hard labour.' They have near their state house, a square piece of ground well cleaned, and fine sand is carefully strewed over it, when requisite, to promote a swifter motion to what they throw along the surface. Only one, or two on a side, play at this ancient game. They have a stone about two fingers broad at the edge, and two spans round: each party has a pole of about eight feet long, smooth, and tapering at each end, the points flat. They set off a-breast of each other at six yards from the end of the play ground; then one of them hurls the stone on its edge, in as direct a line as he can, a considerable distance toward the middle of the other end of the square: when they have ran a few yards, each darts his pole anointed with bear's oil, with a proper force, as near as he can guess in proportion to the motion of the stone, that the end may lie close to the stone—when this is the case, the person counts two of the game, and, in proportion to the nearness of the poles to the mark, one is counted, unless by measuring, both are found to be at an equal distance from the stone. In this manner, the players will keep running most part of the day, at half speed, under the violent heat of the sun, staking their silver ornaments, their nose, finger, and ear rings; their breast, arm, and wrist plates, [525] and even all their wearing apparel, except that which barely covers their middle. All the American Indians are much addicted to this game, which to us appears to be a task of stupid drudgery: it seems however to be of early origin, when their fore-fathers used diversions as simple as their manners. The hurling stones they use at present, were time immemorial rubbed smooth on the rocks, and with prodigious labour; they are kept with the strictest religious care, from one generation to another, and are exempted from being buried with the dead. They belong to the town where they are used, and are carefully preserved." [23]

[22] See Bulletin 43, Bur. Amer. Ethn., pp. 90-91.
[23] Adair, Hist. Am. Inds., pp. 401-402.

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526 sees one of her own side a little way off and tosses the ball to her. The latter catches it and, throwing it instantly, hits the pole. There is a general scream and one point is marked to the women's side. The ball is taken and thrown up as before, and again the play is all life. A man bearing the ball is pursued. He rushes along with it in his sticks with his arms extended upward, strikes his foot against an obstacle, and falls to the ground headlong, losing the ball. There is a loud laugh and a general rush after the ball. A woman is near it. The ball is rolling on. She leans forward. She thinks she can reach it by throwing herself at full length on the ground, and doing so, reaches forward to grasp it but misses it and it is seized by another. And thus the play proceeds." [24]

It is perhaps to the above game that Le Moyne refers when he says, in describing a game of the Florida Indians: "In the middle of an open space is set up a tree some eight or nine fathoms high, with a square frame woven of twigs on the top; this is to be hit with the ball, and he who strikes it first gets a prize." This description is accompanied by a picture showing such a pole,[25] but it is of doubtful reliability. This game is at least as old as the time of Adair.[25a]

In later times the Creek men and women also played against each other in a kind of game of football. Two goals were made, each of two sticks inclining to a point at a height of about 4 feet. The game was to drive the ball through these goals. It was thrown up in the middle and the men were allowed only to kick it while the women might use their hands also.

They also pitched arrows against each other. If the arrow of one player touched the feather of the other's arrow he kept it.

525 Both the Creeks of Oklahoma and the Alabama of Texas remember a game played with four pieces of cane, each half of a section made by splitting the cane lengthwise. This was primarily a women's game but men sometimes played it also. The canes were thrown into the air by each player in turn and the points determined by counting the number of canes with the convex and the concave sides up. Among the Alabama the following system of counting was in use. If all of the canes came to rest with their rounded sides up it counted 10; if all came to rest with their concave sides up it counted 5; if three came down concave side up and one convex side up it counted 3; if two were convex and two concave it counted 2; and if three were convex side up and one concave side up it counted 1.

Among the same people these canes were employed in lieu of dice in a game something like pachisi. A board was laid out as in the accompanying figure (fig. 106), sometimes not more than 10 by 15 inches in dimensions, but sometimes designed on a bearskin of a

[24] Hitchcock, MS. notes. [25] Le Moyne, Narr., p. 13 (Ill.). [25a] See p. 551.

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width of 4 feet and a length of 6 or 7 feet. At these latter as many as four men and four women would sometimes play; at the smaller ones, four or five in all. Counters were moved around from the starting point at the middle of the left side to the same point again. To pass the place marked "5" five points were needed, and four of these points, the four in the corners, had a special name, sâktciyi, "crawfish feet."

The game of "hiding the bullet," elsewhere known as the "moccasin game," was played with a bullet or buckshot and a number of hats, gloves, etc. Each player was provided with 15 strips of cane of the size of a match. Each tried his hand in turn at concealing the bullet under one of the hats or gloves. As long as the one who guessed failed to find the bullet he continued to pay out cane strips. If he guessed right before all of his canes were gone he took the ones he had lost back. If he found the bullet on one of the first three trials he made four points; if he lost on them he lost four points.

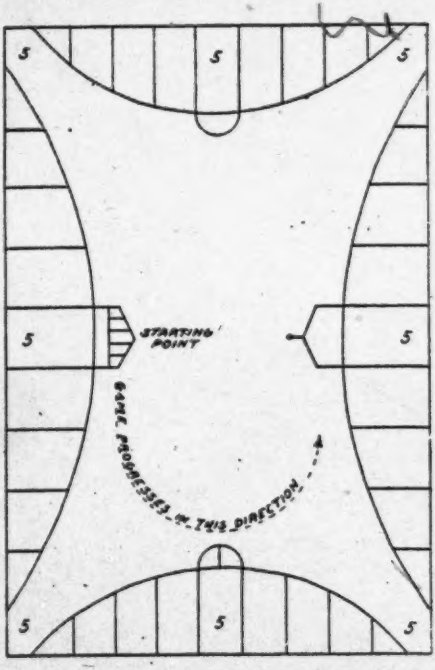

FIG. 106.—Design marked upon a bear skin in preparation for an Alabama game resembling pachisi

Jackson Lewis told of another game which they used to play by the hour at night. They took a number of grains of corn, gouged out the germinal parts and blackened them. Then they put them into a wide shallow basket known as a tiwa, tossed them up into the air, and let them fall upon the ground. The players bet as to whether there would be more black or more white sides uppermost.

Jackson Lewis also told of a game called Tcato tcâli'tcka, "rolling a stone," sometimes played between drinks at the busk. A large marble was rolled along the narrow excavated path shown in the accompanying diagram (fig. 107) in the endeavor to roll it into one of the five holes in the side of the wider excavation, each of which counts a certain

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525 number of points. The hole outside and some distance away counts 10. The marble used was made of the same kind of soapstone as were pipes. This game is referred to by Hawkins, who calls it Thla-chal-litch-cau, [Ɬi tcálitcka], "roll the bullet." [38]

524 The following is a simple boys' game current among the Alabama for many years but apparently not aboriginal. One boy would make a circular mark on the ground by digging his heel into it and moving

FIG. 167.—Preparation of ground for the Creek game of Testo tcálitcka

his foot around on that as an axis. Then he would take another boy on his back, carry him to the place and drop him there. Then all of the other boys came together and each put a hand on his hair. Each would pretend to pull out hairs, and they would offer them to him as if they were money, telling him to buy such and such things with them. When the last had spoken all ran away and the first boy chased them, catching one after the other until he had caught all. The same thing was repeated over again and again until they got tired.

[38] Hawkins, Ga. Hist. Soc. Colls., vol. III, p. 71.